

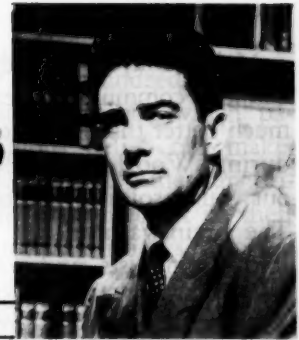
THE

Dan Smoot Report

Vol. 7, No. 17

(Broadcast 299) April 24, 1961

Dallas, Texas



DAN SMOOT

THE LOST GENERATIONS

by Herbert Davis, Jr., Research Assistant to Dan Smoot

On June 9, 1957, General I. D. White (then Commander of the Eighth Army in Korea, now Commander of U. S. Army, Pacific) made a commencement speech at Norwich University, giving a paraphrased summary of the Chinese communists' intelligence report on American youth. The communist report was based on observance of more than 7000 Americans taken prisoner during the Korean War. General White said:

"The American soldier appears to have weak loyalties to his family, his community, his religion and his fellow soldiers.

"His concepts of right and wrong are often hazy, and opportunism is not difficult for him. By himself, he feels insecure and inadequate. He underestimates his own worth and his own strength and his ability to survive.

"He is largely ignorant of social values . . . There is little knowledge or understanding, even among university graduates, of American political history and philosophy."

General White, who served with General Patton during much of World War II, attributed this condition to "the faulty upbringing of those who would not or could not stand up and be counted among the defenders of their heritage."

On March 5, 1957, Major William E. Mayer, an Army psychiatrist then stationed at the Army Medical Service School in San Antonio, Texas, spoke to the Army Reserve in Austin, Texas. Major Mayer, "one of the Army's foremost experts on brain washing", described a situation that was ugly and horrifying—but accurate. He pointed out that during the Korean war, for the first time in American history, not a single American escaped from an organized POW camp. These were not 'special' Americans, but a real cross section of American youth. One-third of the 7000 American prisoners either collaborated or sympathized with the communists; 13 percent were chargeable with *serious* offenses of collaboration.

THE DAN SMOOT REPORT, a magazine edited and published weekly by Dan Smoot, mailing address P.O. Box 9538, Lakewood Station, Dallas 14, Texas, Telephone TAYlor 4-8683 (Office Address 6441 Gaston Avenue). Subscription rates: \$10.00 a year, \$6.00 for 6 months, \$3.00 for 3 months, \$18.00 for two years. For first class mail \$12.00 a year by airmail (including APO and FPO) \$14.00 a year. Reprints of specific issues: 1 copy for 25¢; 6 for \$1.00; 50 for \$5.50; 100 for \$10.00—each price for bulk mailing to one person.

Copyright by Dan Smoot, 1961. Second class mail privileges authorized at Dallas, Texas.

No reproduction permitted.

Major Mayer said that, in many ways, the Chinese communists treated American prisoners much better than American prisoners were treated during World War II. The reds brain-washed our young soldiers without using torture or force. The brain-washing did not turn the Americans into communists, and was not intended to do so. Its purpose, and accomplishment, was to weaken American prisoners as effective men, loyal to their own country. Many American prisoners refused to help their fellow Americans who were sick or injured: they had no "sense of personal responsibility for the welfare of others."

The 7000 American youth, in their late teens and early twenties, provided the first 'case study' of the 'lost' and 'beat' generation of Americans who were educated during the 1940's. What about the Americans of the following generation, those educated during the 1950's? I am one of those.

The Second "Beat" Generation

In August, 1960, I returned from 34 months in the Army, more than 2 years of which were spent with the 25th Infantry Division at Schofield Barracks, Oahu, Hawaii. While there, I was in a unique position to observe a cross-section of American men of my own generation. The picture was more alarming than that from ten years earlier.

Few, if any, of the American soldiers of my generation really know why they are in the Army. They know nothing about the basic principles of our society — practically nothing about the history and heritage of America. They have no idea what a Republic is. They will almost uniformly tell you that America is a democracy; and they feel sure that this is different from communism, nazism, fascism — but haven't a remote idea of what the difference might be.

I'm talking, of course, about the 'average' soldier, who hasn't gone to college. Many college graduates in the American Army of my generation might be better citizens if they could for-

get their formal 'education' in American history and become like the average GI — knowing nothing. These 'above average' college men possess only a few simple facts about the magnificent story of America down to the time of Woodrow Wilson. Their education in American history since 1916 is a smattering of misinformation and ignorance, reflecting the powerful influence of the reigning liberalism which has rewritten the history of the twentieth century.

Here, for example, is American history from 1916 to 1961, as understood by the typical young college graduate in our Army today:

Woodrow Wilson did a marvelously beneficial thing in leading America from 'isolationism' and in 'saving' Europe, and in founding the League of Nations to guarantee eternal peace on earth. Wilson's Great Crusade really would have made the world safe for democracy if it had not been for vicious, reactionary American isolationists who kept America out of the League of Nations, thus destroying Wilson and the League.

Herbert Hoover caused the great depression and refused to help the American Worker. Franklin D. Roosevelt (whose name is spoken in tones normally reserved for Deity) was the greatest man who ever lived. He saved America — indeed the whole world — and elevated the common working man by taking money away from the dirty rich, who had acquired their wealth by grinding the faces of the poor.

Harry Truman saved the American Worker and the whole world all over again, by taking more money away from the dirty rich and sending it abroad to war-shattered and underdeveloped peoples.

Truman stopped communism by his 'courageous action' in sending American troops to Korea, and by setting up NATO in Europe. He prevented World War III by removing MacArthur, a 'reactionary warmonger,' from command and trimming him down to size.

Eisenhower was the greatest general who ever lived. He won the war in Europe almost single-handedly. It was he who breathed real life into the new NATO organization which Truman set up to save Europe from communism. Eisenhower, a military man, proved that he was a man of

peace by stopping the war in Korea. A Republican, he nonetheless proved himself a decent liberal by stopping the fascist Senator McCarthy.

John Fitzgerald Kennedy is the second coming. He represents all that American youth is, or should be. He has patterned himself after, and may even surpass — if such a thing be possible — FDR, if the 'isolationists' and 'fascists' do not cripple his 'program.'

Causes

The "beat" generation of young Americans who fought in Korea and the "beat" generation of my own time, ten years later, are products of a common cause. General White called it "faulty upbringing." The Chinese communists called it a lack of understanding of American political history and philosophy.

Major Mayer put it more bluntly. He said:

"The American educational system is failing miserably."

About the only pronounced 'political' attitude among some young American prisoners in Korea was one which they had acquired by osmosis in the prevailing climate of modern liberalism in America — namely, that only narrow-minded and 'fanatic' people are patriotic. Having contempt for love of one's own country, many Americans in communist prison camps readily accepted the communist version of American history, because, as Major Mayer points out, they had never really had any other version, and because they had no instinctive resistance against a derogatory account of the history of their own land. Major Mayer observed:

"I think a great many people feel that references to patriotism and love of country are somewhat embarrassing, unsophisticated, or foolish flag-waving. I think this is to a considerable degree the result both of well-meaning liberals, so called, as well as others whose intentions are clearly destructive, to create the attitude that we should abandon love of country and patriotic ideals"

The Major used the few hundred Turkish prisoners to illustrate the difference which patriotism and strong religious belief can make. While over one-third of the 7000 American prisoners died, mostly through the neglect of their fellow prisoners, the Turkish prisoners survived almost to a man. Yet Turks and Americans were subjected to identical conditions, treatment, and 'brain-washing'.

The Turks were *not* in better *physical* condition than our men. They simply had a stronger sense of loyalty to their country, to their religion and to each other than our men had—and they also possessed an individual sense of responsibility for themselves and others which some of our young men lacked. Americans often neglected their sick comrades. The Turks did everything in their power to help their ailing comrades.

There were many Americans who stood up like men in the prison camps to defend themselves and the honor of their country, and to help their fellow prisoners. These were, generally, men of strong religious convictions and of deep patriotic feelings — real flag-wavers, who believed in the American way of life.

Distortions of History

The young American soldiers so easily brain-washed in 1951, and young soldiers like them now, ten years later, were either permitted to pass through schools without exposure to the history of their own nation, or they were exposed to textbooks and lectures which presented political and economic theories quite the opposite of, and at war with, the ideas and ideals and principles which are genuinely American.

Dr. E. Merrill Root (Professor of English at Earlham College) has written a book, *Brain Washing in High Schools*, published by Devin-Adair Company in 1958, which deals with this textbook problem.

Dr. A. H. Hobbs (Professor of Sociology at the

University of Pennsylvania) published a study of 83 leading sociology textbooks used in American high schools and colleges.

Dr. Hobbs' study reveals that a sizeable percentage of these textbooks teach such stuff as:

1. Religion should discard mysticism, supernaturalism, ritual, and tradition and adjust to conditions of modern society by concentrating on crusades against undesirable economic and social conditions;

2. Educational practices and principles (which involve discipline or drill, and teaching of traditional beliefs about government, the family, or the economic system) are harmful;

3. Government should actively provide people with security, equality, happiness, and developed personalities;

4. Increased government control over business and industry is the most important step toward attainment of desired goals; such controls constitute only one phase of broader social planning;

5. Unemployment and maldistribution of wealth and income are the outstanding characteristics of our private enterprise system; government control of business and industry will eliminate these evils and provide people with security;

6. The rising divorce rate may be good — it is more nearly an indication of family re-organization than an indication of disorganization; "companionate" marriages are desirable;

7. Heredity and innate tendencies are relatively unimportant in personality formation and motivation; personality is formed largely through "cultural conditioning."

American history textbooks also have their share of 'peculiar' ideas. One example: Professor Fremont P. Wirth's *United States History*, used in the Chicago public schools. Wirth deplores Herbert Hoover because Mr. Hoover,

"believed thoroughly in the laissez-faire (free enterprise) theory of government. He favored a system of rugged individualism in which the government should permit business to develop without hindrance."

Wirth's dislike of Hoover and free enterprise was matched by his zeal for the New Deal and Franklin Roosevelt:

"... (the New Deal) recognized that our American economy had gotten out of balance; ... The New Deal assumed, therefore, that it was the duty of the federal government to take the necessary steps to remedy this situation.

"Not only did the government regulate business in behalf of society, but it also attempted to protect the individual from the consequences of his errors and misfortunes."

Professor Wirth also praised Roosevelt and the New Deal for ending unemployment and the depression, conveniently forgetting that the unemployment figures for 1937 and 1939 (both over 11 million) were higher than when Roosevelt 'saved' America with his socialism.

Much — perhaps, most — of the distortion of American history, appearing in the textbooks and classrooms of America, is so patently propagandistic that it would be easy to combat if parents were really interested. But some of the propaganda presented as real history—which produced the generation of young Americans in Korea; my own generation; and the generation coming along behind me — is subtle. It is most subtle when it presents facts, but distorts them by omitting other facts which would give the entire picture an entirely different, and accurate, appearance.

Of this particular kind of distortion of American history, the most effective I have seen is in some of the *Living History Program* series. This series, initiated in 1960 by Nelson Doubleday, Inc., of Garden City, Long Island, is presented in small, handsomely printed and attractively illustrated booklets. The series covers a wide range of topics in American history, "Gold Rush of '49," "John Brown's Raid," and so on.

One of the *Living History Program* booklets is called "Signing of the Constitution." It was written by Helene Hanff, a Philadelphia television writer. In 1959, the Columbia Broadcasting

System made a grant of money to Miss Hanff to enable her to work on a series of dramatizations of American history.

The opening paragraphs of Miss Hanff's "Signing of the Constitution" set the tone for the whole booklet:

"Fifty-four men were sent to Philadelphia to the Constitutional Convention. But on the day the Constitution was signed, there were only thirty-eight signatures. The rest had gone home long before, in outrage and disgust.

"Three gentlemen of Virginia were among the chief architects of the Constitution. But on the day it was signed, two of the three refused to sign it."

Later in this "exciting new adventure into our country's past," Miss Hanff devotes four pages to depicting Philadelphia—"the continent's most fashionable city,"—as being filthy, slum infested, inhumanly cruel to prison and lunatic asylum inmates, and crawling with vermin. She refers to the constitutional compromise on slavery as a "savage bargain," and says the Constitutional Convention committed a blunder in not putting a Bill of Rights in the Constitution, because the delegates were weary and impatient to go home.

It would be unwise to point to any particular statement Miss Hanff makes and say "that is a lie." Yet her picture of the American Founding Fathers, of their motives, of their ideals, and of their great work at Philadelphia is—because of the facts left out of Miss Hanff's picture—almost as complete a distortion of history as if the whole booklet were a tissue of lies.

No wonder CBS gave Miss Hanff a grant-in-aid. She will probably be writing CBS 'documentaries' before long—if not already.

The lost generations of America (my own and the one just before me) were by no means denied "adequate educational facilities." A vast amount of public (and private) money was spent to keep them in comfortable schools over rather long stretches of time. What lost them was that they

spent their time in school studying the League of Nations, Wilson's 14 Points, the Roosevelt-Churchill Atlantic Declaration, the United Nations, and Social Security—having little or no time left for any real attention to real American history. I doubt that any of the young men I met in the Army (even college graduates) had ever read the American Declaration of Independence or the American Constitution.

Many of them did, however, get "interpretations" of the Constitution while in school or college. But the interpretations never came out of books like *Undermining The Constitution: A History of Lawless Government*, by Thomas James Norton, one of our foremost authorities on the Constitution and its history. The "interpretations" of our Constitution which prepare young Americans for easy acceptance of communist brainwashing come out of such books as Bernard Schwartz' *American Constitutional Law* and Professor Corwin's *The Court Over Constitution*.

The importance of such 'textbooks' as these, in moulding public opinion (particularly the opinions of young people) to accept the doctrines of all-powerful-welfare-state-government, which have dominated the White House and the Congress since 1933, can be illustrated by a letter received recently in the Dan Smoot Report office. The letter was written on March 28, 1961, by Mr. Nicholas deB. Katzenbach, Assistant Attorney General of the United States. A citizen had asked the Attorney General what constitutional provision gives the federal government authority to enact "minimum wage laws" and "federal aid to education" legislation. Mr. Katzenbach answered, saying:

"The Commerce Clause is contained in Article I, Section 8, Clause 3 of the United States Constitution which provides in part that Congress shall have power 'to regulate Commerce with foreign Nations, and among the several States . . .'. Further discussion of the authority of Congress to regulate wages may be found in Bernard Schwartz, *American Constitutional Law* (Ed. 1955) pp. 168-169.

"Professor Corwin in the *Court over Constitution* (Ed. 1938) has the following to say about federal aid to education (p. 159):

"Federal grants-in-aid are of money appropriated from revenues of the United States, and hence call into requisition Congress's power to lay and collect taxes and to spend the proceeds thereof for 'the general welfare.'

"Article I, Section 8, Clause 1, contains the General Welfare Clause which provides in part that 'The Congress shall have Power to lay and collect Taxes . . . , to . . . provide for the . . . general welfare of the United States"

The whole intent of the Constitution was to *limit* the power of the federal government to specifics which were listed in the Constitution. If the Founding Fathers had made a grant of power in the Constitution for the federal government to do anything that the President and Congress thought good for "the general welfare," it would have been absurd of them to put anything else in the Constitution — because such a grant of power would have given the federal government absolute and unlimited authority to do anything.

There is no such grant of power in our Constitution. James Madison, who wrote our Constitution, says (in the *Federalist Papers*) that Article I, Section 8 (which includes the clause cited by Mr. Katzenbach) is a listing of the *specific things* which Congress *can* do to "provide for the common Defense and general Welfare."

No wonder so many young Americans have a distorted view of America. They have either been left in ignorance, or taught outright falsehoods about the meaning of our organic law!

Results

On January 27, 1960, Mrs. Donzella Cross Boyle, teacher and textbook author, addressed the 4th Annual Convention of the Minnesota Association of Public Schools. She directed attention to a

recent survey among high school students. The results of this survey indicate just how far America has declined. Of the students surveyed:

53% favored government ownership of all banks, railroads, and steel mills.

56% favored close government regulation of business.

62% said that the government was responsible for furnishing jobs.

62% thought working people should *not* produce all they can.

61% rejected the profit motive as necessary to the survival of free enterprise.

Solution

General I. D. White, Commander of U. S. Army Pacific, says:

"I believe that the remedy lies in thorough grounding of our young people in the best traditions of America. These traditions ought not simply be from a textbook, but they must be inculcated as living, breathing principles which become a guide to conduct. The home, school, and the church must participate in this effort."

Throughout the land, Americans are beginning to echo and implement this idea of General White's: the way to save America is through positive programs of education which will lead the people to an understanding of Americanism — that is, of the basic principles written into our Declaration of Independence and Constitution in the 18th Century: principles which are eternal in their application to the problems of organized and civilized societies.

Next week, this *Report* will present the Lampasas story — the story of people in one Texas town, who found a way, through their public schools, to teach their children to live and breathe Americanism. We will also relate the beginning of similar programs in other American cities.

The Americanism Approach

by Dan Smoot

The tragic situation which Mr. Herbert Davis, Jr. discusses in the foregoing sections of this *Report* — young American prisoners of war unable to withstand communist indoctrination — is the fruit of the welfare state.

By 1951, the situation was apparent to all who would open their eyes, not just to the conduct of our youth in communist prison camps but to what was happening here at home. National crime and juvenile delinquency statistics; the quality of American production in the creative arts (music, literature, theatre); the easy-going public acceptance of corruption and immorality in public life; and the moral and spiritual tone of the people generally — were already reflecting the fact that we had had 18 years of a partial welfare state.

It is hardly fair to condemn our young prisoners in Korea for their inability to resist communist indoctrination, because those youngsters were already indoctrinated with the propaganda of modern liberalism before going to Korea. And the difference between modern liberalism and communism is simply a matter of emphasis.

As philosophies of government, modern liberalism, communism, fascism, welfare-statism, are all essentially the same. They differ on the superficial question of how government should get and exercise power; but they agree on the fundamental question of how much power government should have: all of them think government should have unlimited power to do to and for the people whatever government thinks good for the people. Nowhere in the history of the human race is there any justification for this naive faith in political power which is bedrock in the thinking of all welfare-staters, fascists, communists, socialists, and

modern liberals. Wherever and whenever the welfare state has been tried — from ancient Peru to contemporary China — it has always failed to provide economic security, and has always ended in slavery.

When man is forced into dependence on government, he becomes a dependent personality, with no courage or convictions of his own. He has no dream of reaching up toward heaven to do something noble in the sight of God and man; his goal is ease and comfort. His ambition is greed — to get all he can for himself, not by constructive effort, but by demands upon the power which made him dependent.

The welfare state nourishes such dependent personalities, because in a welfare state everyone is, necessarily, dependent on government.

We could stop the sinking of our Republic if we would re-establish the old American political system and the Americanism habit of political thinking and acting. The American political system was a federation of sovereign states, held together in union by a federal government of specified and limited powers — a government whose power exceeded that of individual state governments in matters involving foreign affairs and national defense, but whose powers in every other respect were infinitely more limited and weaker than the reserved and unspecified powers of the states.

The Americanism habit of political thinking and acting means merely the measuring of all federal programs and proposals by the yardstick of the Constitution which our Founding Fathers wrote — not by the yardstick of whether the programs seem good or desirable or whether they are proposed by good men.

If an elected official proposes a federal program (even if it seems marvelously good), it is illegal if not clearly authorized by the Constitution, and the person who proposed it should be voted out of office at the next election, no matter

how well-intentioned he may be, because, in making an unconstitutional proposal he reveals either ignorance or willful intent to violate the Constitution, which he is sworn to uphold.

If the proposal is made by an *appointed* federal official, he should be fired, or the elected official responsible for not firing him, voted out of office.

If a majority of the people after much public debate insist that the federal government do something which the Constitution does not clearly authorize, the Constitution should be amended by due constitutional process to give the government the additional power that the people want it to have. But any official of government — whether in the executive, legislative, or judicial branch — who presumes to amend our Constitution by reinterpretation, or stretching, so that the government can do something the official thinks desirable, should be impeached and removed from office, because to let him get away with it, even if you happen to approve of the thing he is trying to get done, is to open the floodgates to tyrannical, unrestrained government.

If a decisive number of Americans would use this simple, fundamental American constitutional principle, without compromise, as a guide to all of their political activity — we would have no more worries about war and communism.

No earthly power or combination of earthly powers can guarantee peace for the world; but if we made our own government obey our Constitution, we would become so free and strong, and so disentangled from foreign political turmoil, that we could guarantee peace in our own land — and that would severely reduce the likelihood of a major war for anyone else.

John Birch Society

I am for the John Birch Society. Thomas Jefferson would have been for the John Birch Society, too. In 1787, Jefferson said:

“What country can preserve its liberties if their rulers are not warned from time to time that their people preserve the spirit of resistance?”

WHO IS DAN SMOOT?

Dan Smoot was born in Missouri. Reared in Texas, he attended SMU in Dallas, taking BA and MA degrees from that university in 1938 and 1940.

In 1941, he joined the faculty at Harvard as a Teaching Fellow in English, doing graduate work for the degree of Doctor of Philosophy in the field of American Civilization.

In 1942, he took leave of absence from Harvard in order to join the FBI. At the close of the war, he stayed in the FBI, rather than return to Harvard.

He served as an FBI Agent in all parts of the nation, handling all kinds of assignments. But for three and a half years, he worked exclusively on communist investigations in the industrial midwest. For two years following that, he was on FBI headquarters staff in Washington, as an Administrative Assistant to J. Edgar Hoover.

After nine and a half years in the FBI, Smoot resigned to help start the Facts Forum movement in Dallas. As the radio and television commentator for Facts Forum, Smoot, for almost four years spoke to a national audience giving both sides of great controversial issues.

In July, 1955, he resigned and started his own independent program, in order to give only one side — the side that uses fundamental American principles as a yardstick for measuring all important issues.

If you believe that Dan Smoot is providing effective tools for those who want to think and talk and write on the side of freedom, you can help immensely by subscribing, and encouraging others to subscribe, to *The Dan Smoot Report*.